History 302 Syllabus
TRADITIONAL CHINESE CULTURE
(Spring 2013)

Professor: Richard J. Smith
Office: Humanities Building, Room 322
Phone: 713-348-2552; fax: 713-348-5207; e-mail address: smithrj@rice.edu
Office Hours: Tuesdays and Thursdays, 8:30-9:15 a.m., 1:30-2:15 p.m., 4:00-4:45 p.m. and by appointment

Time and Place: TuTh, 2:30-3:50 p.m. Classroom to be determined

Course Description: An introduction to the language, philosophy, religion, art, literature, institutions and social customs of the Qing (aka Ch'ing) dynasty (1644-1912), the last imperial regime and a crucial bridge between "traditional" and "modern" China. Although this course is intended in part as an exercise in appreciation, it is designed primarily to encourage critical and creative thinking about another place and time. How did the Chinese make sense out of the world around them, and how can we evaluate their search for meaning without imprisonment by our own set or sets of conceptual categories? What were the primary principles and assumptions underlying Chinese thought and behavior at various levels of society? How were Chinese values, symbols, and myths expressed in institutions, artistic activities, rituals, and other forms of social life? In short, what was the basic "grammar" or "logic" of the Chinese cultural system? How was it manifested, and how was it challenged or amplified by differences in gender, class, and region?

Basic Course Requirements: This course involves (A) six short written commentaries (c. 1-2 pages each), due in class on January 31, February 5, February 7, February 12, February 14 and April 4 (see details under these respective dates; 15%—basically an "A" for each assignment if you give your commentary any significant thought; (B) one in-class midterm, March 19 (worth approximately 25%); (C) one paper based on your assigned reading (c. 10-12 pages, worth approximately 30%), due in class on or before April 11 (details to follow); and (D) one two-hour final (worth approximately 30%).

Your papers must be typewritten, double-spaced, stapled, and paginated; no folders or fancy fonts; no e-mail versions or faxes. Late papers and exams will be penalized one-third of a grade (e.g. l- to 2+) per day out of fairness to the rest of the class. The only valid excuse for an extension will be a medical one. I plan to be extremely hard-nosed about this. Class attendance and participation will be considered in borderline cases, and students who do not have e-mail accounts and access to the worldwide web will be disadvantaged in terms of certain course materials. Those taking this course pass/fail must earn passing grades on all assignments and exams in order to pass. For additional bureaucratically required information on this course, see the end of the syllabus.

Required texts (all paperbacks):

(1) Richard J. Smith, *Mapping China and Managing the World: Cosmology, Cartography and Culture in Late Imperial Times* (2012; **hereafter, *Mapping***); (2) Daniel Gardner, ed. *The Four Books: The Basic Teachings of the Later Confucian Tradition* (2007; **hereafter, *Four Books***); (3) Jonathan D. Spence, *Emperor of China* (1988; **hereafter, *Emperor***); (4) Jonathan D. Spence, *The Death of Woman Wang* (1978; **hereafter, *Woman Wang***); (5) Cao, Xueqin (translator: David Hawkes), *The Story of the Stone, or The Dream of the Red Chamber* Vol. 1: The Golden Days (1974; **hereafter, *Story***).

Also a no-cost PDF version of Richard J. Smith, *China's Cultural Heritage: The Qing Dynasty, 1644-1912* (1994; **hereafter, *CCH***) will be posted on our Owlspace, in addition to a couple of hardcopies, which I will place ON RESERVE. I will also post some additional assigned readings (primarily articles, outlines and reviews) on the course Owlspace.

IT IS EXTREMELY IMPORTANT TO DO THE ASSIGNED READINGS LISTED FOR EACH LECTURE OR DISCUSSION PERIOD **BEFORE** THAT CLASS, IN ORDER TO GET THE MOST OUT OF THE SESSION.

> NOTE: I haven't actually counted, but my guess is that the assigned reading for each class session averages c. 50 pages of print.

Statement on Disabilities:

Students with a documented disability and in need of academic or other adjustments should speak with me during the first two weeks of class. All discussions will remain confidential. Students with disabilities should also contact the Rice office of Disability Support Services (phone: 737-5841; e-mail: adarice@rice.edu) in room #111 of Allen Center.

CLASS SESSIONS AND ASSIGNED READINGS

I. INTRODUCTION

> **General required reading for this section**: ***Mapping***, "Introduction," pp. 1-14; ***CCH*** chapter 1 ["Introduction"] and chapter 2 ["The Qing Inheritance"]; begin ***Emperor*** and ***Woman Wang*** (*it would be best if you could finish both books by January 22*; you will find them extremely easy to read, enjoyable and illuminating)
>
> **NOTE**: As you read ***Emperor*** and ***Woman Wang***, keep in mind the different perspectives they offer on Chinese political life, social organization and especially law during the late seventeenth century. The transliterations of Chinese sounds in these two books differ from those of more recent publications, but you should have no difficulty identifying major people, places and titles. Some examples:
>
> > Ch'ing (dynastic name) is now rendered Qing

K'ang-hsi (emperor's name) is now rendered Kangxi
P'u Sung-ling (author) is now rendered Pu Songling
T'an-cheng (city and district) is now rendered Tancheng

Tuesday, January 8: Issues and Approaches

Overview of the syllabus (esp. reading assignments); Chinese names and terms

NOTE: Be sure to download the "Pronunciation guide" from our Owlspace, located in the "Resources" folder under "Outlines and charts."

Required reading:
—***Mapping***, "Introduction," pp. 1-14
—***Story***, "Note on Spelling" (pp. 12-14) and "Introduction" (pp. 15-46).

Thursday, January 10: **Collaborative Exercise**

Some questions to keep in mind: What is "culture?" Why study it? How is it related to "history?" What is "Chineseness?" See the "Collaborative exercises" handout [on our Owlspace, in the "Resources" folder under "Approaches (theories, methodologies, etc.)"]

Required reading:
—Review ***Mapping***, "Introduction," pp. 1-14, ***CCH*** chapter 1 ("Introduction")
—"Some reflections on culture (RJS)" [on our Owlspace, in the "Resources" folder under "Approaches (theories, methodologies, etc.)"
—Continue reading ***Emperor*** and ***Woman Wang***.

Recommended:
—"Basic Concepts of Chinese Culture" [on our Owlspace, in the "Resources" folder under "Approaches (theories, methodologies, etc.)"]

NOTE: You might want to compare and contrast this list with the "special characteristics" of traditional Chinese culture identified by Wei Zhengtong in the "Collaborative exercises" document above. What are the strengths and limitations of "generalizing" in this way?

Tuesday, January 15: **The Weight of Chinese History**

Some questions to keep in mind: What are the most distinctive features of Chinese historical writing? In what respect(s) was "history" a "value" in Qing dynasty China?

NOTE: Be sure to download "China chronology" from our Owlspace, in the "Resources" folder under "Outlines and charts."

Required reading:

—***Review CCH***, Chapter 2 [”The Qing Inheritance”]

—***CCH***, Chapter 6 [”Thought;” first section only: “The Chinese Mental World”];

—“History in Chinese Culture” [on our Owlspace, in the “Resources” folder under “History (as value)”]

—Continue reading ***Emperor*** and ***Woman Wang***.

Thursday, January 17: The Chinese World View

Some questions to keep in mind: Historically, how did the Chinese conceive of (and represent) “the other?” Was there something that could be called a “tributary system” in imperial China, and if so, what were its basic features and major assumptions? Was there a gap between theory and practice in China’s foreign relations (this is a question to ask of *any* idea or institution in *any* historical/cultural context)?

Required reading:

—***Mapping***, Chapter 2 (pp. 48-88)

—Continue reading ***Emperor*** and ***Woman Wang***.

II. QING INSTITUTIONS

General required reading for this section: ***CCH*** chapter 3 [”The Qing Political Order;” pp. 41-67] and chapter 4 [”Social and Economic Institutions;” pp. 69-100]; finish reading ***Emperor*** and ***Woman Wang*** if you have not already done so; also, read “The New Qing history” (on our Owlspace, in the “Resources” folder under “Qing dynasty overviews”)

Tuesday, January 22: The Emperor and His Officials

Some questions to keep in mind: What were the institutional mechanisms by which the Manchus exerted their influence and control over the Qing empire (think broadly about this issue)? Where do you stand on the issue of whether the Manchus became “sinicized” in the period from 1644-1912? Is this a meaningful question to ask? Why or why not?

Required reading:

—***CCH***, Chapter 3 [”The Qing Political Order,” pp. 41-67]

—Review ***Emperor***, esp. “Kang-hsi’s Reign” (pp. xi-xxv), “Ruling” (pp. 29-59), the Kangxi emperor’s original “Valedictory Edict” (pp. 143-151) and the emperor’s “final” Valedictory Edict (pp. 169-175)

Recommended:

—"2. Reenvisioning the Qing (Rawski)" and "3. Defense of Sinicization (P.T. Ho)" [on our Owlspace, in the "Resources" folder under "Overviews of the Qing"].

Thursday, January 24: The Qing Social Order

Some questions to keep in mind: What were the formal and informal structures that gave coherence and continuity to the Chinese social order? What organizations, forces or circumstances posed challenges to the stability of this order? In what ways do social variables such as gender and class complicate any concept of "culture?" How do you account for the weakness of protective law in traditional Chinese culture? In its absence, what mechanisms provided protection to Chinese individuals?

Required reading:

—***CCH***, Chapter 4 ["Social and Economic Institutions"]
—***Mapping***, pp. 89-110

Recommended:

—"Social mobility in China (PT Ho)" [on our Owlspace, in the "Resources" folder under "Social Structure].

NOTE: Normally I wouldn't recommend an article as old as Professor Ho's, but it is still remarkably "fresh" and illuminating in important ways.

III. LANGUAGE AND THOUGHT

General required reading for this section: ***CCH*** chapters 5 ["Language and Symbolic Reference"] and 6 ["Thought"]; also ***Four Books***, xiii-xxx and 131-147; review ***Emperor*** on "Thinking" (pp. 65-89).

Tuesday, January 29: The Classical Chinese Language

Some questions to keep in mind: What are the distinctive features of the classical Chinese language (*wenyan wen*)? What is the relationship, if any, between this form of written language and traditional Chinese thought (it is clearly not a one-way street)?

Required reading:

—Be sure to read ***CCH***, Chapter 5 ["Language and Symbolic Reference"] by this session
—"Classical versus Vernacular Chinese" [on our Owlspace, in the "Resources" folder under "Language and writing"].
—Be sure to download the two-page document titled "Philosophical concepts" from our Owlspace in the "Resources" folder under "Outlines and charts."

Recommended:

—"Chinese Characters and Culture" website at http://www.zhongwen.com/; on "radicals" (*bushou*), see http://www.zhongwen.com/s.bushou.htm, and esp. http://www.zhongwen.com/s/r38.htm on characters with the "woman" radical.

Thursday, January 31: Childhood Socialization—The Three-Character Classic (*Sanzi jing*) and the Twenty-Four Paragons of Filial Piety (*Ershisi xiao*)

ASSIGNMENT (due in class on this day): A one- to two-page paper analyzing the basic content of these two seminal works. What questions do they emphasize and what questions, ideas or ideologies do they seem to neglect? Why?

Some issues to keep in mind: The questions to be addressed in your paper assignment (see immediately above). Be prepared to discuss these two extraordinarily significant works in class.

Required reading:

—"Three Character Classic (translation)"
—"24 Exemplars of Filial Piety (translation)" [on our Owlspace, in the "Resources" folder under "Childhood socialization"]
—Review ***Emperor***, "Sons" (pp. 119-139)

Recommended:

—***CCH***, Chapter 10 ["Social Life;" first section only: "Life-Cycle Ritual"]

Tuesday, February 5: The Foundations of "Confucianism" (I)

ASSIGNMENT (due in class on this day): A one- to two-page paper on a quotation from **either** the "Great Learning" or the "Analects." Why did you find this quotation interesting (perhaps because it was particularly insightful, puzzling, familiar, strange, etc.)? There is no "right" or "wrong" response.

Some questions to keep in mind: What are the "Five Classics" and the "Four Books" and why are they important? What are the basic features (i.e. concepts, principles and priorities) of early Confucian thought, as espoused by Confucius?

Required reading:

—***CCH***, Chapter 6 [second section of "Thought": "The Confucian Moral Order"]
—***Four Books***, "Great Learning" (pp. 3-7) and "Analects" (pp. 11-49)

Thursday, February 7: The Foundations of "Confucianism" (II)

ASSIGNMENT (due in class on this day): A one- to two-page paper on a quotation from **either** the "Mencius" **or** "Maintaining Perfect Balance." Why did you find this quotation interesting (perhaps because it was particularly insightful, puzzling, familiar, strange, etc.)? There is no "right" or "wrong" response.

Some questions to keep in mind: In what ways do Mencius and Xunzi clarify and/or modify the "original" ideas of Confucius? On what points do these two philosophers agree and where do you find points of disagreement?

Required reading:

—***Four Books***, "Mencius" (pp. 53-103) and "Maintaining Perfect Balance" (pp. 107-129)

—"Xunzi excerpts" [on our Owlspace, in the "Resources" folder under "Philosophy," "A. Primary Materials"]

Tuesday, February 12: Schools of Confucianism in Qing Dynasty China

ASSIGNMENT (due in class on this day): A one- to two-page paper on a quotation from the writings of **one** of the following neo-Confucian scholars: Zhu Xi, Liu Jiuyuan (aka Lu Xiangshan), or Wang Yangming. Again, why did you find this quotation interesting (perhaps because it was particularly insightful, puzzling, familiar, strange, etc.)? And again, there is no "right" or "wrong" response.

Some questions to keep in mind: What are the basic features of "neo-Confucian" thought, as espoused by Zhu Xi, Lu Jiuyuan and Wang Yangming? Where do you find disagreements between these "neo-Confucian" philosophers, and why? How is their thought similar to and also different from the basic concepts, principles and priorities of early Confucian thinkers (cf. your assignment for February 5 and 7). How do you account for these similarities and differences?

Required reading:

—Review ***CCH***, Chapter 6 [second section of "Thought": "The Confucian Moral Order"

—Review ***Four Books***, esp. pp. xiii-xxxx and 131-147

—"7. Neo-Confucianism" and "8. Qing Confucianism" [on our Owlspace, in the "Resources" folder under "Philosophy," "A. Primary Materials"];

Thursday, February 14: Philosophical Daoism

ASSIGNMENT: A one- to two-page paper on a quotation from the writings of **either** Laozi **or** Zhuangzi. Once again, why did you find this quotation interesting (perhaps because it was particularly insightful, puzzling, familiar, strange, etc.)? And once again, there is no "right" or "wrong" response.

Some questions to keep in mind: What are the basic concepts, principles and priorities of Daoism, as espoused by Laozi and Zhuangzi? How are they similar to and/or different from the basic concepts, principles and priorities of Confucianism as espoused by Confucius, Mencius and Xunzi? Are there any differences in the thought of Laozi and Zhuangzi?

Required reading:

—***CCH***, Chapter 6 [third section of "Thought": "Daoist Flight and Fancy," pp. 150-53]

—"3. Early Daoism")" [on our Owlspace, in the "Resources" folder, under the subfolder "Philosophy" in the sub-subfolder "A. Primary materials"]

Tuesday, February 19: The Place of the *Classic of Changes* in Chinese Culture

Some questions to keep in mind: Why was the *Classic of Changes* such an influential document in China (and other areas of East Asia)? What are its most distinctive features? Can it be compared to other great works of religious inspiration? If so, on what grounds?

Some concepts to keep in mind: Ideas such as *yin* and *yang*, *Tian* ("Heaven"), *Dao* ("the "Way"), *Taiji* (the "Supreme Ultimate"), *li* ("principle"), *qi* ("energy" or "material force"), *wuxing* (the five "phases," "agents," "activities," qualities, "elements," etc.). Note the pervasiveness of this cosmology (esp. the notions of *yin* and *yang* and the *wuxing*) in Chinese philosophy, religion, ritual, art, literature, divination, medicine, and even food.

Required reading:

—***Mapping***, pp. 15-47

—"1. Introduction [to R.J. Smith, *The I Ching: A Biography*" (2012)]" [on our Owlspace, in the "Resources" folder, under the subfolder "Philosophy" in the sub-subfolder "*Yijing*"]

Recommended:

—*Mapping*, 166-192.

IV. RELIGION

General required reading for this section: ***CCH*** chapter 7 ("Religion"); "Chinese Religion (Teiser)"—on our Owlspace, in the "Resources" folder, under the subfolder "Religion" in the sub-subfolder "Chinese religion (general)"); also review ***Mapping***, pp. 89-110.

Thursday, February 21: The System of State Sacrifice

Some questions to keep in mind: What were the assumptions and structures underlying state sacrifice at various levels? Why was it undertaken? Who was it for? What did it do?

Required reading:

—***CCH***, Chapter 7 [first section of "Religion": "Official Sacrifices," pp. 157-65]

— "City Gods and Filiality" [pp. 333-358 on our Owlspace, in the "Resources" folder, under the subfolder "State religion" in the sub-subfolder "Religion"].

Tuesday, February 26: No class [Spring break]

Strongly recommended: Begin ***Story***, pp. 47 ff. (review "Introduction," pp. 15-46). As you read this novel, be sure to take notes on the specific ways that the novel sheds light on various features of traditional Chinese culture, from philosophy, religion, ritual and history to aesthetics, material culture, food, medicine, sexual life and social class. I would suggest downloading "Dream of Red Chamber (outline)" from our Owlspace, in the "Resources" folder under "Outlines and charts," so you have a sense of the main characters in the novel, and the way that the entire work unfolds (you are, after all, reading only the first of five translated volumes). For lists of characters, most of whom you don't need to know, see *Story*, pp. 527-534 and 535-540.

Thursday, February 28: No class [Spring break]

Strongly recommended: Continue reading ***Story***, viewing it primarily as a reflection of traditional Chinese culture rather than a work of literature per se.

Tuesday, March 5: Buddhism and Religious Daoism

Some questions to keep in mind: What are the respective metaphysical assumptions of Buddhism and Religious Daoism? In what ways are these two major belief systems similar and in what ways are they different? Buddhist and Religious Daoist writings can be very difficult and even daunting, so don't try to master all of the details; you should, however, be familiar with the basic terms used in Buddhist and Religious Daoist discourse (see immediately below).

NOTE: Be sure to download the two-page document titled "Buddhist Terms (glossary)" and the three-page document titled "Some Religious Daoist terms" from our Owlspace in the "Resources" folder under "Outlines and charts."

Required reading:

—***CCH*** [second section of "Religion": "Buddhism and Religious Daoism," pp. 165-74]

—"Chinese religion (Teiser) [on our Owlspace, in the "Resources" folder, under the subfolder "Religion" in the sub-subfolder "Chinese religion (general)"]
—Continue reading ***Story***.

Recommended:
—"1. Religion excerpts" [on our Owlspace, in the "Resources" folder, under the subfolder "Religion" in the sub-subfolder "Primary materials"]

Thursday, March 7: Popular Religion

Some questions to keep in mind: What are the most distinctive characteristics of popular religion in China? In what ways did popular beliefs and practices support the existing social and political order and in what ways did they challenge it?

Required reading:
—***CCH***, Chapter 7 [third section of "Religion": "Popular Religion"]
—"Popular religion overview, 1995" [on our Owlspace, in the "Resources" folder, under the subfolder "Religion" in the sub-subfolder "Popular religion"]
—Continue reading ***Story***, viewing it as a reflection of traditional Chinese culture.

Tuesday, March 12: Divination

Some questions to keep in mind: What are the cosmological underpinnings of Chinese divination? What were its social and political roles in Qing times? What was/is its relationship to traditional Chinese medicine and other realms of Chinese culture?

Required reading:
—***Mapping***, 133-165
—"Women and divination (RJS)" [on our Owlspace, in the "Resources" folder under "Divination"]. Continue reading ***Story***.

Thursday, March 14: Discussion

Required reading: Review all material up to March 12.

NOTE: On March 12 or before I will have distributed and/or posted on our Owlspace six essay questions, one of which will be chosen randomly by the throw of a die. Today we will discuss, at least briefly, all six questions. I expect you to prepare diligently for this session, because it will be driven *entirely* by your ideas.

Tuesday, March 19: Midterm

Good luck!

V. ART AND LITERATURE

General required reading for this section: ***CCH*** chapter 8 [”Art;” pp. 187-217] and chapter 9 [“Literature;” pp. 219-43]; also “Aesthetics and Chinese thought” [on our Owlspace, in the “Resources” folder under “Aesthetics, art and architecture”]; continue reading *Story*, which you should finish by April 9.

Thursday, March 21: Chinese Symbolism and Aesthetics

Some questions to keep in mind: What are the distinguishing features of Chinese connoisseurship? Which are the most powerful symbols in traditional Chinese culture, and why?

Required reading:

—***CCH*** Chapter 8 [first section of “Art”: “Attitudes toward Art,” pp. 188-94]

—Review “Aesthetics and Chinese thought” [on our Owlspace, in the “Resources” folder under “Aesthetics, art and architecture”]

—Continue reading ***Story***.

Tuesday, March 26: Chinese Crafts

Some questions to keep in mind: In what specific ways do Chinese craft productions (including landscape gardens) reflect Chinese philosophical and/or religious beliefs? Which crafts were most highly valued by Chinese connoisseurs, and why?

Required reading:

—***CCH***, Chapter 8 [second section of “Art”: “Crafts,” pp. 194-201]

—“Qing artists’ views” [on our Owlspace, in the “Resources” folder under “Aesthetics, art and architecture”]

—Continue reading ***Story***, giving special attention to chapter 17, which focuses on the structure and significance of the Jia household’s “Prospect Garden”

Thursday, March 28: No class [Midterm recess]

Recommended:

—***CCH***, chapter 10

—Continue reading ***Story***.

Tuesday, April 2: Chinese Painting and Calligraphy

Some questions to keep in mind: Yes, you guessed it: In what specific ways do the "fine arts" in China (painting and calligraphy) reflect Chinese philosophical and/or religious beliefs? Which of these arts were most highly valued by Chinese connoisseurs, and why?

Required reading:

—***CCH***, Chapter 8 [third section of "Art": "Painting and Calligraphy"]
—"Painting as History (Wen Fong)" [on our Owlspace, in the "Resources" folder under "Aesthetics, art and architecture"]
—Continue reading ***Story***.

Thursday, April 4: Tuesday, November 10: Chinese Poetry

ASSIGNMENT (due in class on this day): A one- to two-page paper on a poem chosen from the ***Story of the Stone*** or "Misc Chinese poetry" (see under "Required Reading" below). You may also choose a poem from http://www.chinese-poems.com/ or http://www.chinapage.com/poetry9.html, although none of the works in these collections are from the Qing period. What is striking about the poem you have chosen from the standpoint of its style, imagery, subject matter, etc.?

Some questions to keep in mind: What were the major categories of classical Chinese literature? How might they compare with your own sense of the ways that Western literature is, or might be, categorized? Which categories of Chinese literature were most esteemed, and why?

Required reading:

—***CCH***, Chapter 9 [first section of "Literature": "Categories of Classical Literature," pp. 220-30]
— "Misc Chinese poetry" [on our Owlspace, in the "Resources" folder under "Literature"]
—Continue reading ***Story***.

Recommended:

—Take a look at http://www.chinese-poems.com/ and/or http://www.chinapage.com/poetry9.html.

Tuesday, April 9: Chinese Prose

Some questions to keep in mind: What are the major themes and genres of Chinese vernacular literature? What are the strengths and limitations of Chinese fiction as a "window" on traditional Chinese culture? Why is the *Dream of the Red Chamber* (*Honglou meng*; aka *Story of the Stone*) almost universally recognized, even today, as the greatest Chinese novel. What is the greatest American (or British or French or German or Russian) novel? Is this a more difficult question to answer than the previous one? If so, why? If not, why not?

Required reading:

—***CCH***, 9 [second section of "Literature": "Vernacular Literature"]
—***CCH***, "Counterpoise in *Honglou meng*" [on our Owlspace, in the "Resources" folder under "Literature"]
—Continue reading ***Story***.

Recommended:

—"Traditional Chinese Fiction (Hegel)" [on our Owlspace, in the "Resources" folder under "Literature"]

Thursday, April 11: Discussion (paper due)

Required: Be prepared to say a few words about your paper.

Tuesday, April 16: Culture Change in Modern China

Some questions to keep in mind: What evidence do you see for continuity in Chinese culture from the Qing dynasty through the twentieth century? In what respects does Chinese culture in the twentieth century represent a sharp departure from China's imperial past?

Required reading:

—*Mapping*, 111-132.
—Either ***CCH***, Chapter 11 ["Tradition and Modernity"] or "The Past in China's Present" [on our Owlspace, in the "Resources" folder under "History (as value)"].

Thursday, April 18: Discussion (preparation for final)

NOTE: On April 11 or before I will have distributed and/or posted on our Owlspace six essay questions, one of which will be chosen randomly by the throw of a die for your two-hour final. Today (April 18) we will discuss, at least briefly, all six questions. As with the midterm, I expect you to prepare diligently for this session, because it will be driven *entirely* by your ideas. You will be responsible for all "required readings" up to and including Tuesday, April 16.

FINAL NOTE:

The University now requires us to include in our course syllabi a statement about "overall course objectives and expected learning outcomes." So here goes: My objective in this class, and every other course I teach, is to encourage students to think carefully and critically about "other" people, places and times, not only as a means of understanding the experiences of "others" on their own terms but also as a way of encouraging reflection about "our own" cultural biases and preconceptions. I also expect that students will gain an appreciation of the need to take into account variables such as ethnicity, class

and gender in any sort of historical analysis. Finally, my goal is to heighten awareness of the complex relationship between "theory" and "practice" in the political, social and economic life of every society, past and present.

We are also required to offer statements about "grade policies," "absence policies," and "expectations regarding course work and the Honor Code." So how about this? Examination grades will be based on a standard established by the class as a whole (a "best collective answer," determined by an initial reading of all the exams; papers will be graded according to the prevailing standards of the historical profession regarding evidence and argument (see History Department website on this: http://history.rice.edu/). I expect that all assignments will be completed on time and in accordance with the stipulations of the Honor Code. Any sort of plagiarism will result in a failing grade for the course. I do not take roll, but 40 years' experience tells me that students who come to class regularly do much better than those who don't.